1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

232 common. If wounds are bound, carefully washed lard mixed with sugar may be applied or wet dressings may be used, dampened at frequent intervals with salt water.

Rabies is believed to be caused by the bite of some other animal, by inadequate food, or by heat. There is no cure.

Dysentery, *"posición,"* in horses and burros is believed to be caused by cold or *"salitre,"* a very salty mineral-bearing earth. The animal is fed pills of coffee, lemon, and bicarbonate of soda.

"Onia" is caused by overwork, but the symptoms were not recorded. Treatment is bleeding the side of the neck and rest. (In general, [753] overwork is regarded as an important cause of sickness.)

Sore feet result from the feet becoming full of blood. The bottom of the foot is bled and the animal must rest until well.

"Roncha" is a disease caused by mosquito bites; if it is not cured within 24 hours, the animal usually dies. Symptoms and treatment were not recorded.

"Pirojon" is very dangerous and kills in 24 hours. It is believed to be caused by mosquitoes or flies that have bitten a dead animal already putrefying. One curer burns the bites with a magnifying glass.

Evil eye, *malojo*, may affect animals that refuse to eat. There is no cure. The best thing is to sell the animal to the man who cast the evil eye (at his price usually); the animal then recovers.

[925] Bats are reported to bite animals at night and make them bleed. Nothing is done to prevent this. As it is said bats never bite humans, and as Cherán probably is above the range of vampire bats, the report may be folklore.

MANUFACTURING PROCESSES

128 In the previous sections were described the technological processes which involve the exploitation of the environment and the extraction therefrom of raw materials. The present section will describe techniques by which the raw materials are processed and made ready for consumption. Obviously, such classifications must be somewhat elastic. No doubt, good reasons could be advanced against including domesticated animals under exploitative activi-

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.976] Sierra Tarascans

163 The data again are not entirely reliable because
842 of a tendency not to count deceased children until urged. Almost always emotion was manifested upon recalling a specific child. Women were more commonly able to supply the names of deceased children. It is the impression of the interviewers that the data presented are fairly accurate for all children baptised but that stillbirths and perhaps death before baptism were not counted.[28]

Although most Cherán informants believed families were small through the small number of childbirths, the data indicate an average of 5.2 births per woman. No case of a childless woman was encountered in interviewing, although some exist in Cherán. If the failure to report stillbirths is taken into account, it is probable that Cherán women would rank fairly high in fertility. The small family size consequently is due to deaths rather than to lack of births. Data from the same families indicated only 2.7 children living at the time the data were collected, indicating nearly half of all children born had already died. The data are summarized in table 13.

165 Data on deaths for the years 1936, 1938, 1939, and part of 1940 are given in tables 14, 15, and 16. As might be expected, the highest death rate is in children under 1 year of age (probably higher than shown when unrecorded stillbirths are taken into account). The second highest rate is in the period from 1 to 9 years of age. For adults, the periods from 30 to 39 years and 60 to 69 years appear to be the most critical. Again, however, ages are only estimates and must not be considered as accurate.

165 The table of deaths by causes (table 16)
753 should be considered primarily of interest in showing the disease concepts prevalent in Cherán. There were no doctors in Cherán at the time these data were collected. Generally, the cause of death was provided by the relative registering the death, at the insistence of the Secretary that he had to put down something for his records to the State authorities.
[164] Epidemics of whooping cough and smallpox are clearly recorded, however.

---

[28] In taking a house census at Sevina, a neighboring town, the interviewers called attention to the fact that a babe in arms had not been included in the household total. Said the grandfather: "That one is too new. One hardly knows yet whether it lives or dies, so we do not count it."

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.982] Sierra Tarascans

165 753 Possibly (although not necessarily) of more significance is the summary in table 17. This summation was prepared in the belief that the general class of cause was perhaps more accurately known; in other words, diphtheria as a cause of death very likely is an incorrect diagnosis, but very possibly a pulmonary disease was involved. Particular attention is called to category 3a, *bilis*. It is not at all certain that an intestinal disease is involved. *Bilis* is the catch-all of Cherán medicine. Whenever one is "under the weather," he is apt to say he has *bilis*, and very possibly the concept is a receptacle for whatever beliefs of supernatural disease causation still exist in Cherán. The problem will be elaborated on in the discussion of disease and curing.

167 Knowledge of emigration is necessary to understand the Cherán population situation. Virtually all the emigration has been to the United States; relatively few persons appear to have emigrated either to other parts of Mexico or to other Tarascan towns. Impressionistically, it would appear that a very considerable portion of the Cherán population has been in the United States. Probably very few families either have not been in the United States or do not have some fairly close relative who is or has been in this country. Too small a sample was taken for statistical data on this point to be valid, but of 28 males interviewed specifically with reference to emigration, 25 had been in the United States. Discussion of the motivations, character, and personal significance of this migration will be given later.

Although many Cherán residents have emigrated, few persons have immigrated. A tanner from Aranza and a butcher from Chilchota, two tilemakers, two school teachers, the secretary, and the tax collector are the only persons known to have settled in the town in recent years. Of these, only the first two regard themselves as permanent residents. Most outsiders are treated as citizens, and there is no bar to purchase of land by outsiders. However, if land is for sale, owners are expected to offer it first to local residents.

If the Cherán population continues to increase to the point that land becomes scarce, it will be interesting to observe whether an emigration pattern again develops. The present

845 the fire, opened and rubbed with oil, and placed on the abdomen and coccyx of the patient.

Some midwives say the influence of the phases
821 of the moon determines the length of labor.
844 Eclipses also affect the labors. Witchcraft or improper care by the mother may be a cause of prolonged labor. If much silky white liquid is discharged in a difficult birth, it is said the mother did not bathe herself and keep clean or that she had relations with her husband after she should have ceased.

845 Breech presentations and other abnormal positions are known, although one midwife had not seen one in 5 years of practice. When they occur the midwife must be adept at manipulating the child. She puts lard on her hands and works the legs out first. The arms of the foetus must be kept at its sides and the chin down to prevent strangulation. According to one account of a breech presentation, several midwives were called in and an attempt was made to get the doctor from Paracho. One midwife (by her own account, at least) used a wooden bowl to distend the cervix, reached in and turned the child and delivered it successfully before the doctor arrived. In difficult births the child is sometimes born dead. The midwife touches his belly to see if he is still breathing; if he is, she lights a cigarette and puffs the smoke in his face "to wake him up."

Twins are relatively rare, but are known to a number of midwives, who do not report special trouble with them. One remarked that they came "like two cherries on branching
[144] stems." The Mongoloid spot is described as occurring occasionally.

Numerous abnormalities in birth are reported. Some are undoubtedly due to venereal
[753] diseases, about which the Cherán people know very little. Even our most sophisticated informant was a little dubious of just what gonorrhea and syphilis were. Some abnormalities, almost ceretainly due to syphilis, are attributed to the father having worked in turpentine. One midwife reported a case where the father persisted in working in turpentine, which foams when being boiled. When the child started to arrive, the mother nearly suffocated. All she could smell was turpentine. The child's arm emerged first; it was black and when the midwife touched it the skin broke and the

841 track of the periods are used but some account is kept of the phase of the moon and an approximate idea formed. The normal menstruation is regarded as lasting 3 or 4 days. Slight or excessive flows during the period are believed to be bad. No special garments are worn, but the ordinary underwear is carefully washed after the flow ends.

[834] Women should not have relations with men during the menstrual period, and most women do not resume relations with their husbands until they have bathed, although some do so as soon as menstruation ends. Violation of this [753] rule is believed to be bad for the men and to cause them to contract a disease with ulcers.

841 Women may prepare food for themselves and others, but they must not eat certain foods.
262 These include "cold" things, such as avocados or prickly pears. Beans, if eaten, must be consumed with quantities of onions. Rice, pork, and preserved chiles (because the liquid is very "cool") are also believed to be bad. Dried chiles may be eaten. *Aguardiente* is also avoided, although a little in coffee or orange-leaf tea is believed to be helpful. The majority, if possible, drink chocolate in the mornings even though they may not normally do so or may even dislike it. In connection with the concept of "coldness" it should be noted that this refers to the supposed effects on the person, not to the quality of the thing itself. Cold water, for example, may be consumed freely. Aside from sexual restrictions, men have no special rules to observe when their wives menstruate.

MARRIAGE AND SEX RELATIONSHIPS

581 Marriage is the normal state of the Cherán adult and unmarried persons are relatively rare, except among the aged. Although sexual inverts were reported, in every case they had
838 married. One woman is known to be an invert and is called *toro-vaca*. As a girl she attempted to seduce other girls, and a woman told Rendón that in her childhood the individual in question once tried to drag her into a vacant lot, stopping her mouth with a *rebozo*, but she tore loose and screamed and was rescued by her father. Various charges were also made against the woman in court, but nothing was ever done.

888 proper care. But helpless old people are few in Cherán. Most old people, even though they may not perform an equal share of the labor, keep fairly active and useful.

SICKNESS AND ITS CURE

75 Ideas about sickness and its cure are in a state of transition in Cherán. The list of [178] diseases is a combination of standard medical terms, sometimes misapplied, and names from traditional sources. Treatment of disease is likewise changing rapidly. Some people in town will go to a clinic in Parácho and in serious cases will send for the doctor there. For part of the time of the study a *practicante* in medicine was resident in the town (a [759] *practicante* is a medical student who has completed all his work but has to spend 8 months in a town without a doctor and write a report on medical and health conditions before receiving his final credentials). Very few people evince any dislike for doctors; if they shun doctors it is because of the expense involved. On the other hand, most of the local curers are reticent and uncommunicative, although many of them make use of remedies purchased in the [366] drug stores of nearby towns (Cherán has no drug store).

759 All the curers (*curanderas*—ɨurijki; in other towns ɨinájpiri) located in the town were women. Usually they are middle-aged or old. In those cases where biographical data could be secured, the majority were daughters or granddaughters of curers. In some cases they had been taught, but apparently few of them used their knowledge until they became of mature years. Very few curers profess to cure all illnesses; usually they claim to cure two or three and in some cases only one. Twenty-five centavos is the usual charge for curing, whether the patient comes to the curer's house or the curer visits the patient. One curer visited had the reputation of being a "bad" witch, another a "good" witch, but generally the curers are not witches. Some rejected indignantly the idea of having anything to do with witchcraft, denying even ability to cure witchcraft. Anything to do with witchcraft is a *maloficio* and not to be touched by ordinary persons.

753 Ideas of sickness are varied. Injuries, such as broken bones, dislocated joints, and wounds,

753 are recognized as of mechanical origin. Some diseases are vaguely regarded as of natural causation and as possibly contagious; others are clearly of supernatural character even though curable by natural means, although the line between the two is not sharp. In either case, herbs, unguents, and drugs are believed capable of helping the sickness. To utilize these methods of curing requires no special ability but merely knowledge. Many minor ailments
759 are treated at home; the curer is merely a person of greater knowledge who is called in when home remedies fail or the case is obviously beyond the knowledge of the household. Similarly, the doctor at Paracho is called only when the curer fails or the case is believed beyond the curer's powers. Obviously, this situation has not greatly enhanced the reputation of the doctor, for most of his patients are nearly moribund some hours before he can reach them.

Curers usually make a diagnosis first. No
757 information on methods could be secured. It appears that a visual inspection and questioning of the patients are parts of the diagnosis, and possibly the only diagnosis. Once the diagnosis is made, the curer decides what steps to take to cure the patient. Often herbs kept on hand can be used; others, however, must be specially sought because they must be collected either fresh or at certain hours of the day.

In general, sickness by some is related to the
753 strength of the blood which resides below the
[826] nape of the neck. This is also the location of the individual's life. Persons with much blood are healthy. When persons are seriously ill, it is because their blood is scanty; when there is insufficient to nourish the "seat of life," the person dies. There are also vague concepts of sickness being caused by "heat" or "cold," (sophisticated Agustín attributed a cold to drinking water while sweating) "airs" (which may also be either hot or cold), fright (*espanto*), and, much more specific, evil eye.

Broken bones are treated by specialists, who
752 may also be curers of diseases or, in one case
[759] at least, midwives. The bones are manipulated into place and bound to splints without other treatment.

Dislocations are massaged repeatedly with olive oil until the bones are back in place. They

752 are then covered with belladonna leaves. Bruises are sometimes cured by splitting a lizard and applying it to the injured place.

Hernia is recognized as being from natural causes through lifting heavy weights. One curer treats the ailments with massage with oils. The patient also takes medicine made by collecting all the kinds of alcoholic drinks the curer can find, such as *charanda*, sherry, etc., and mixing them together. The patient takes a third to a half cup of the mixture every morning before breakfast.

757 Headache, ép'ameráni, is extremely common and is ordinarily treated with home remedies. A patch of some herb (or of adhesive plaster or court plaster bought in the stores) is applied to each temple. Some people wear these patches almost constantly, especially some women.

753 *Bilis*, bile, is one of the commonest diseases, especially among children; it also is one of the 757 most difficult to define. Often the vaguest of symptoms are attributed to *bilis*. Lassitude, especially in young persons, often is diagnosed as *bilis*. According to one curer, however, the patient turns yellow, seems tired, and develops sores similar to those of smallpox. Three causes are given for *bilis*, air in the stomach from waiting too long for a meal, not getting enough to eat and so getting air in the stomach, and getting air in the stomach from any other cause. Children are sometimes born with *bilis* and are thought to become infected in the womb. Treatments of *bilis* are vague. *Flor de pila* well cooked with cinnamon, and given by the teaspoon as a tonic, and an infusion of *simonillo* are two remedies. *Amargo* (see below) is another remedy.

Stomach pains are also regarded as being caused by air, either hot or cold. *Basa*, a pain on either side, is also caused by air, or by drinking too much water. *Espinocilla*, a red-flowered plant, is good for both these afflictions. Nopal leaves are put on the soles of the feet for too much heat in the stomach. (See below for account of a cure of one of the members of the staff.)

Itch or mange, *sarna*, súta, is treated with unguents purchased in the drug store, polvo Juan and mercuric ointment.

Heart trouble, *latido de corazón*, is recognized from pains in the heart and by palpita-

753 tions. There is a high fever, a cough, and sometimes the patient spits blood. The patient
757 is rubbed with oil of seven different flowers, bought in the drug store, and given an infusion of sunflowers, spines from the tejecote tree, prickly pear, chayote, and dry white and red maize leaves. The infusion is taken several times a day in place of water. The disease may be caused if the person arrives somewhere very agitated and drinks cold water or something cold, *fresca*. One informant thought eating lice was good for heart trouble.

Piles, *almorranas*, are cured with a remedy
752 made with copper sulfate and lard washed with
753 vinegar, unguent of serato, and drying salve (*pomada secante*). One of the assistants was told confidentially, and as a thing not to be passed on, that cauterization with a hot iron was also employed.

Erysipelas, čarápiti, appears with a high
753 fever, which increases. There is angry red
757 swelling and much pain. The cause given is allowing the clothing to dry on the body if one becomes soaked; the disease is also an accompaniment of wounds. The patient is given a cooked infusion of *yerba de cancer* and asked to eat only milk, sago, and orange-leaf tea.

753 Salmoneda is a disease of small children;
755 they fall down in fits. The cause is fright, *espanto*, and the disease is cured by burning copal and having the child inhale the smoke.

Smallpox, kuarósikua, occurs every March.
753 There are 3 days of fever, 3 days of cough and
757 fever accompanied by breaking out of the pustules, 3 days of feeding to regain strength. After the sixth day the pustules begin to dry up. Possibility of contagion from using the same cup, spoon, etc., is recognized. The stage accompanied by the cough is treated with burro's milk (application not clear) and a common herb occurring on the streets, ɬákua peréně. The latter is boiled and drunk instead of water.

Sarampión, measles, usually occurs in March also and is regarded as much more dangerous than smallpox (although this may be true, it seems more likely that the identification of diseases is faulty). The patients get a red rash, fever, and colds. An infusion of grapefruit (?) is used to bring out the rash; if the rash does not come out the patient may not

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

753 recover. Some curers wash their hands in
757 alcohol when treating *sarampión* to prevent
[751] catching the infection.

Whooping cough, perénsjuk (*tosferina*), is a very common disease, with a high mortality rate among children. Burro's milk, turpentine, copal, and *yerba buena* are used in treatment.

Syphilis, gonorrhea, diphtheria, and tuberculosis are either unknown or their existence in Cherán is denied. Most of the previously described diseases are recognized as infections by some curers; other diseases are not so considered.

Toothache seems always to be treated by patent medicines bought in drug stores at Uruapan or Purépero. One man said he had heard that letting of blood from the gums was done in the past, but the practice has been abandoned.

Goiter, kuéékua, is fairly common in Cherán, especially among females. It is regarded as a disease. Patients are bathed up to the knees with hot water to make the "heat" come down. Alcohol is then applied to the bottoms of the feet to make the "heat" stay down.

An extremely common disease, especially for children in the dry season, is dysentery, *posición*, usually accompained by high fever. Lard is washed with clean water. When the water is evaporated, a half centavo of sodium bicarbonate is mixed with the lard and the stomach is rubbed with the mixture.

Fevers are said to be very common, but there are few standard treatments. A well-known, herb, *romero*, is much used. A blue-flowered plant called *sadadrón* is also employed. Pneumonia and rheumatism are recognized, but, again, there are no standard treatments. Typhus in mild form has occurred in epidemics, but no treatment could be learned.

Pains are regarded as a class of illness. When children have pains, *dolores*, the mother anoints the seat of the pain with saliva mixed with ashes. The water in which maize has been cooked, *nejallote*, is also given in small quantities. This water is also used as a remedy whenever anything "fresh" (*fresco*) is needed. Women after birth are especially subject to pains of the breast, k'uaningiota. The pains may be in the breast, about the stomach region, or anywhere about the ribs. Sometimes

753 swellings occur in the breast, ribs, or back.
757 A curer specializing in this ailment discovers the seat of the pain by feeling with her fingers. She then anoints the area with unguents purchased in the stores. If the first ones do not work, she then tries others.

[826] The blood of animals is generally regarded as bad and dangerous. The black blood from a butchered animal will cause ulcers if it falls on the skin. The cure is to cauterize the ulcers with a hot iron. The danger from animal blood is said to be the reason many people will not use meat until several days after butchering.

757 There are a number of treatments of illness
2 78 which are quite generalized, that is, they may be used on a variety of occasions. For example, *amargo*, is taken in the morning before eating to cure rheumatism, *bilis*, and "fright." *Amargo* is *aguardiente* in which cinnamon bark, sugar, lemon juice, and lemon rind have been steeped for 2 or 3 days. Roses of castile, made into infusions, may be used for any sort of pain or sickness. Persons on the verge of death may sometimes be brought back by putting an onion under their nose or blowing tobacco smoke in their face. A mild diet is frequently used regardless of the illness. Milk and oatmeal gruel are the two most preferred items. Nurite, a common herb used in cooking, is also widely used for stomach disorders and colics. *Romero, quién sabe*, and *yerba buena* are also widely used herbs. Additional herbal remedies have been collected, but the plants have not yet been identified.

753 Of considerable interest is a class of diseases
754 and ailments which seem to be of supernatural causation. Witchcraft, which has already been discussed (p. 156), is an important cause of illness and death. Others are č'érpiri or jándaku íri ("fright," *espanto*), tariáta pákata ("wind," *aire* or *viento*), and éskukata (evil eye or *mal de ojo*).

753 Some informants believed that "fright" was
755 something attacking only drunkards and persons who went about at night, and considered it merely seeing ghosts or similar imaginary supernatural things. A curer, however, described to Rendón an elaborate treatment for the disease. The curer puts a bit of cotton over the end of the index finger of her right hand. Over this she puts a green tomato, preferably

753 slightly broiled, on which is sprinkled a little
755 salt. The patient's mouth is opened and the tomato is pressed upward against the soft palate while with the left hand the curer pushes down on the crown of the patient's head. After doing this for some minutes, the tomato is removed from the finger, opened, and rubbed on the crown of the patient's head, on the wrists, and on the joints of the arms. Following this, the patient's head is massaged with gentle pressure, with special attention to the face, the cheek bones, forehead, temples, and occiput. This is called "raising the crown of the head." The treatment is given to both adults and children.

Few data were secured on "wind" or "air." People with the sickness are sometimes said to have been "taken by the wind." In some cases "air" attacks the stomach; some data on treatment have been given above.

754 The "evil eye" is a very dangerous matter
753 because it attacks mainly small children who are often unable to resist the sickness. Moreover, the power of the evil eye may be possessed by anyone without the knowledge of the possessor. Most commonly persons with the power of the evil eye will afflict individuals of whom they are especially fond. Children who are very pretty or clean and with neatly combed hair are particularly subject to the evil eye. When two persons desire very much to see each other and cannot do so, one is apt to afflict the other with the evil eye; for example, lovers who wish very much to see each other. The evil eye is always believed to be caused unconsciously and without malice.

Symptoms of the evil eye among children are weakness, pale or yellowish complexion, and a tendency to cry a great deal. Adults feel disconsolate; are unable to sleep or, when they do sleep, dream constantly of the person causing the disease, dream someone is calling or talking; or while awake, they think constantly of the person causing the sickness, with feelings of sorrow and pain. In either case, if a cure is not effected, the person dies with vomiting and fever.

755 In order to cure infants of the evil eye, mothers take their children to a street intersection. All passersby are asked to "clean" the child with their clothing. As everyone knows

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

Sierra Tarascans
La Cañada

755 *zorilla* (a wild animal, perhaps a small fox) is used in ways not specified to cure skin diseases with small ulcers or pimples, illnesses of the blood, and pneumonia. Buzzards are also used in some cures, while spiders and snakes are employed in curing *mal oficio* or witchcraft. Green tomatoes are used as food in illness; they are also rubbed over the chest when there is pain, to "freshen it."

164 The majority of Capacuaro residents have goiter. This is said often to result from drink-
755 ing from a spring of bad water. The spring is
[753] said to be bad because many humming birds drink there. Evidently only acute goiter is believed to be a disease, as the majority of people in Capacuaro consider a certain amount of swelling of the neck to be natural, so common is the affliction. If the goiter becomes too large, a knife is passed over it as though the goiter were being cut out. This is believed to stop its growth. A string about the neck is also thought to stop the goiter from growing (the same belief exists in Cherán) or, when the moon is in the first phase, someone pretends to take bites out of the swelling.

754 The power of the evil eye belongs only to certain persons in Capacuaro. The face of the
755 person afflicted is suddenly twisted, he feels burning in the face and body and "wishes to take out his heart." The first step in the cure is to cause the patient to sweat freely. The body is "cleaned" with tules; the curer (apparently a man) also rubs the patient with his (the curer's) trousers.

755 The following remedies are reported by Rendón from Chilchota in La Cañada:

For pains, stitches, or palpitations of the heart:

1. Place on the chest a piece of red Chinese paper cut in a square and previously dipped in tepid alcohol. Over this sprinkle lemon juice and then cover the patient warmly.
2. Give tea of cooked magnolia petals with cinnamon.
3. Give tea from cooked branches of "asparagus" (of a type not eaten).
4. Give hot fresh deer blood as it comes from the animal or dried deer blood dissolved in hot water.

For "attacks," give the patient water which has been heated and into which the nostrils of

775 (*ánima, uaríča, uaíri*) designate the soul after death and also the dead body, their meaning being like that of the English 'ghost' or 'dead'. The separation of body and soul is possible before death in certain situations.

753 828 Fright is one of the concepts of disease. When a person is frightened his soul is about to leave his body. "My heart [i.e., soul] goes out", he will say, and this is supposed to upset him a good deal. Total loss of one's soul is not very common. It is the result of the Devil's stealing the soul when a person becomes frightened at the sight of him. This loss causes insanity and almost immediate death, unless the person has his soul restored.

775 Also, the soul of a person who is about to die spends a period visiting all the places where he (she) has been and also his (her) relatives. The soul wanders while the person is asleep or feeling very tired. These souls can occasionally be seen by people, and experiences of seeing souls are very common items in folklore, especially in the Sierra where ghosts (*uaríča*) follow men, and by touching, blowing or spitting at them can cause sickness and death.

A very important concept of Tarascan folklore is that of selling one's soul to the Devil, who, in some cases, keeps the soul while the person is still alive. Also, the souls of persons otherwise doomed can be in hell before their death.

761 Death is caused by the final separation of body and soul. The body perishes while the soul goes on existing. The destiny of

775 the dead is explained in a creation story. The Devil, the cleverest son of God,

773 decided that he did not like the sky as God had made it. So he made the sun, the moon and the stars, and also made another sky on top of it, where he resided. God asked him to return home, but the Devil refused. So God sent Saint James, who defeated the Devil and brought him to God.

539 "The Devil asked God for his inheritance and said he also wanted to have people to rule over, the same as God. Then God told him his inheritance was ready, and He ordered Saint James to take the Devil down below, pulling at his chain like an animal. There was a big round iron and a chair to tie him to so he couldn't escape. There the Devil told God he needed some people and God told him, 'Yes, I will give you some. Whom do you want?' And the Devil asked for those who drown in liquor, those who die in sin, those who kill people and